





We dedicate this website to the Generous Heart of Mother Mary



Mission of Jesus.com



DAILY HIGHLIGHTS, MASS READING,DAILY SAINTS, PRAYERS...

Volume 117, Monday, June 17, 2019.

Monday of the Eleventh Week in Ordinary Time

Today's Bible Readings

Latin Rite

Syro-Malabar Rite

Syro-Malankara Rite

1st Reading

2nd Reading

1st Reading

2 COR 6:1-10

PHIL 3:16-21

1COR 4:1-5

Responsorial Psalm

Gospel

Gospel

Gospel

98:1, 2B, 3AB, 3CD-4

MT 5:38-42

JN 11:17-21

MT 10:1-4


Do not return evil for evil

About Us

Mission of Jesus, is a Non profitable, service oriented website, This site belongs to each and every Christian who view this website. This is our 18th Year of Service on the Web.

This site is been developed with the help of many of the Christian Brothers around the world, we do even invite you Brothers and Sisters in Christ to send us related information about your Testimonials and News letters so that we could add them into our website.


Prayer for All Souls



Prayer of St. Gertrude the great dictated by Our Lady to release 1,000 Souls from Purgatory each time it is said. The prayer was extend to include living sinners which would alleviate the indebtedness accrued to them during their lives.

“Eternal Father, I offer Thee the Most precious Blood of Thy Divine Son, Jesus in union with the Masses said throughout the world today, for all the holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home and within my family. Amen.”

St. Gertrude the Great was born in Germany in 1263. She was a Benedictine Nun, and meditated on the Passion of Christ, which many times brought floods of tears to her eyes. She did many penances, and Our Lady appeared to her many times. Her holy Soul passed away in 1334. November 16 is her Feast Day.



Abortion isn't a lesser evil, it's a crime. Taking one life to save another, that's what the Mafia does. It's a crime. It's an absolute evil.

Pope Francis

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(+918281778684)

Prayer requests to

Email: mojocounselor@gmail.com

Meditation:

If someone insults you or tries to take advantage of you, how do you respond? Do you repay in kind? Jesus approached the question of just retribution with a surprising revelation of God's intention for how we should treat others, especially those who mistreat us. When **Jesus spoke about God's law, he did something** no one had done before. He gave a new standard based not just on the requirements of justice - giving each their due - but based on the law of grace, love, and freedom.

Law of grace and love

Jesus knew the moral law and its intention better than any jurist or legal expert could imagine. He quoted from the oldest recorded law in the world: If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (Exodus 21:23-25). Such a law today seems cruel, but it was meant to limit vengeance as a first step towards mercy. This law was not normally taken literally but served as a guide for a judge in a law court for assessing punishment and penalty (see Deuteronomy 19:18).

The Old Testament is full of references to the command that we must be merciful: You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD (Leviticus 19:18). If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink (Proverbs 25:21). Do not say, "I will do to him as he has done to me: I will pay the man back for what he has done" (Proverbs 24:29). Let him give his cheek to the smiter, and be filled with insults (Lamentations 3:30).

Jesus does something quite remarkable and unheard of. He transforms the law of mercy with grace, forbearance, and loving-kindness. Jesus also makes clear that there is no room for retaliation. We must not only avoid returning evil for evil, but we must seek the good of those who wish us ill. Do you accept insults, as Jesus did, with no resentment or malice? When you are compelled by others to do more than you think you deserve, do you insist on your rights, or do you respond with grace and cheerfulness?

Grace of the Holy Spirit

What makes a disciple of Jesus Christ different from everyone else? What makes Christianity distinct from any other religion? It is grace - treating others, not as they deserve, but as God wishes them to be treated - with loving-kindness and mercy. Only the cross of Jesus Christ can free us from the tyranny of malice, hatred, revenge, and resentment and gives us the courage to return evil with good. Such love and grace has power to heal and to save from destruction. The Lord Jesus suffered insult, abuse, injustice, and death on a cross for our sake. Scripture tells us that the blood of Jesus Christ cleanses us from all sin and guilt (Matthew 26:28; Ephesians 1:7, 1 John 1:7; Revelation 1:5). Since God has been merciful towards us through the offering of his Son, Jesus Christ, we in turn are called to be merciful towards our neighbor, even those who cause us grief and harm. Do you know the **power and freedom of Christ's redeeming love** and mercy?

"O merciful God, fill our hearts, we pray, with the graces of your Holy Spirit: with love, joy, peace, patience, gentleness, goodness, faithfulness, humility, and self-control. Teach us to love those who hate us; to pray for those who spitefully use us; that we may be the children of your love, our Father, who makes the sun to rise on the evil and the good, and sends rain on the just and on the unjust. In adversity grant us grace to be patient; in prosperity keep us humble; may we guard the door of our lips; may we lightly esteem the pleasures of this world, and thirst after heavenly things; through Jesus Christ our Lord." (Prayer of Anselm, 1033-1109 AD)

Reading 1

2 COR 6:1-10

Brothers and sisters:

As your fellow workers, we appeal to you not to receive the grace of God in vain. For he says:

In an acceptable time I heard you, and on the day of salvation I helped you.

Behold, now is a very acceptable time: behold, now is the day of salvation.

We cause no one to stumble in anything, in order that no fault may be found with our ministry; on the contrary, in everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints, beatings, imprisonments, riots, labors, vigils, fasts: by purity, knowledge, patience, kindness, in the Holy Spirit, in unfeigned love, in truthful speech, in the power of God: with weapons of righteousness at the right and at the left; through glory and dishonor, insult and praise.

We are treated as deceivers and yet are truthful: as unrecognized and yet acknowledged: as dying and behold we live: as chastised and yet not put to death: as sorrowful yet always rejoicing: as poor yet enriching many: as having nothing and yet possessing all things.

Responsorial Psalm

98:1, 2B, 3AB, 3CD-4

R. (2a) The Lord has made known his salvation.

Sing to the LORD a new song, for he has done wondrous deeds: His right hand has won victory for him, his holy arm.

R. The Lord has made known his salvation.

In the sight of the nations he has revealed his justice. He has remembered his kindness and his faithfulness toward the house of Israel.

R. The Lord has made known his salvation.

All the ends of the earth have seen the salvation by our God. Sing joyfully to the LORD, all you lands: break into song: sing praise.

R. The Lord has made known his salvation.

Alleluia PS 119:105

R. Alleluia, alleluia.

A lamp to my feet is your word, a light to my path.

R. Alleluia, alleluia.

Gospel

MT 5:38-42

Jesus said to his disciples: "You have heard that it was said, An eye for an eye and a tooth for a tooth.

But I say to you, offer no resistance to one who is evil. When someone strikes you on your right cheek, turn the other one to him as well.

If anyone wants to go to law with you over your tunic, hand him your cloak as well.

Should anyone press you into service for one mile, go with him for two miles.

Give to the one who asks of you, and do not turn your back on one who wants to borrow."

Resources

- ♦ Importance of the Mass
- ♦ Mystical Stigmata
- ♦ What is Charismatic Renewal
- ♦ The Real Meaning of Christmas
- ♦ Why should I Confess?
- ♦ History & Devotion- Sacred Heart

Prayers ♦ Prayer

- ♦ Novena
- ♦ Holy Rosary
- ♦ Way of the Cross
- ♦ Holy Mass
- ♦ Bible
- ♦ Intercession Prayers & Other Prayers

Downloads

- ♦ Divine Songs - Malayalam
- ♦ Divine Songs - English
- ♦ Divine Songs - Tamil
- ♦ Divine Songs - Telugu
- ♦ Other Downloads
- ♦ Holy Picture Gallery
- ♦ Wallpapers

The Bible in one year: JUNE

01 1 Sam 5–7, Ezek 2, John 9:1–18, Ps 69:7–13

02 1 Sam 8–9, Ezek 3, John 9:19–41, Ps 69:14–20

03 1 Sam 10–11, Ezek 4, John 10:1–20, Ps 69:21–27

04 1 Sam 12–13, Ezek 5, John 10:21–42, Ps 69:28–36

05 1 Sam 14, Ezek 6, John 11:1–22, Ps 70

06 1 Sam 15–16, Ezek 7, John 11:23–44, Ps 71:1–6

07 1 Sam 17, Ezek 8, John 11:45–57, Ps 71:7–14

08 1 Sam 18, Ezek 9–10, John 12:1–30, Ps 71:15–24

09 1 Sam 19–20, Ezek 11:1–11, John 12:31–50, Ps 72:title–3

10 1 Sam 21–22, Ezek 11:12–25, John 13:1–24, Ps 72:4–10

11 1 Sam 23–24, Ezek 12, John 13:25–38, Ps 72:11–20

12 1 Sam 25, Ezek 13, John 14, Ps 73:title–3

13 1 Sam 26–27, Ezek 14, John 15, Ps 73:4–10

14 1 Sam 28–30, Ezek 15, John 16:1–15, Ps 73:11–17

15 1 Sam 31, Ezek 16:1–25, John 16:16–33, Ps 73:18–24

16 2 Sam 1–2, Ezek 16:26–45, John 17, Ps 73:25–28

17 2 Sam 3–4, Ezek 16:46–63, John 18:1–21, Ps 74:title–9

18 2 Sam 5–6, Ezek 17, John 18:22–40, Ps 74:10–16

19 2 Sam 7–9, Ezek 18:1–19, John 19:1–25, Ps 74:17–23

20 2 Sam 10–11, Ezek 18:20–32, John 19:26–42, Ps 75:title–6

21 2 Sam 12, Ezek 19:1–20:13, John 20, Ps 75:7–10

22 2 Sam 13–14, Ezek 20:14–33, John 21, Ps 76

23 2 Sam 15, Ezek 20:34–49, Acts 1:1–14, Ps 77:title–3

24 2 Sam 16–17, Ezek 21, Acts 1:15–26, Ps 77:4–11

25 2 Sam 18, Ezek 22:1–13, Acts 2:1–32, Ps 77:12–20

26 2 Sam 19–20, Ezek 22:14–31, Acts 2:33–47, Ps 78:title–4

27 2 Sam 21, Ezek 23:1–22, Acts 3, Ps 78:5–11

28 2 Sam 22–23, Ezek 23:23–49, Acts 4:1–24, Ps 78:12–18


29 2 Sam 24, Ezek 24:1–13, Acts 4:25–37, Ps 78:19–25

30 1 Kings 1, Ezek 24:14–27, Acts 5:1–31, Ps 78:26–32



Today's

Sts. Nicander and Marcian, Martyrs



Sts. Nicander and Marcian, Martyrs

About the Year 303. THESE saints, as appears from the circumstances of their acts, suffered under Dioclesian, and probably in Moesia, a province of Illyricum, under the same governor who condemned St. Julius: though some moderns place their martyrdom at Venafrò, at present in the kingdom of Naples. They had served some time in the Roman troops, but when the edicts were everywhere published against the Christians, foregoing all expectations from the world, they forsook the army. This was made a crime in them, and they were impeached before Maximus the governor of the province. The judge informed them of the imperial order that all were commanded to sacrifice to the gods. Nicander replied, that order could not regard Christians, who looked upon it as unlawful to abandon the immortal God, to adore wood and stones. Daria the wife of Nicander was present, and encouraged her husband. Maximus interrupting her said: "Wicked woman, why would you have your husband die?" "I wish not for his death," said she, "but that he live in God, so as never to die." Maximus reproached her that she desired his death, because she wanted another husband. "If you suspect that," said she, "put me to death first." The judge said his orders did not extend to women: for this happened upon the first edict which regarded only the army. However, he commanded her to be taken into custody: but she was released soon after, and returned to see the issue of the trial Maximus, turning again to Nicander, said: "Take a little time, and deliberate with yourself whether you choose to die or to live." Nicander answered: "I have already deliberated upon the matter, and have taken the resolution to save myself." The judge took it that he meant he would save his life by sacrificing to the idols, and giving thanks to his gods, began to congratulate and rejoice with Suetonius one of his assessors, for their imaginary victory. But Nicander soon undeceived him, by crying out: "God be thanked," and by praying aloud that God would deliver him from the dangers and temptations of the world. "How now," said the governor, "you but just now desired to live, and at present you ask to die." Nicander replied: "I desire that life which is immortal, not the fleeting life of this world.

To you I willingly yield up my body; do with it what you please, I am a Christian." "And what are your sentiments, Marcian?" said the judge, addressing himself to the other. He declared that they were the same with those of his fellow-prisoner. Maximus then gave orders that they should be both confined in the dungeon, where they lay twenty days. After which they were again brought before the governor, who asked them if they would at length obey the edicts of the emperors. Marcian answered: "All you can say will never make us abandon our religion or deny God. We behold him present by faith, and know whither he calls us. Do not, we beseech you, detain or retard us: but send us quickly to him, that we may behold him who was crucified, whom you stick not to blaspheme, but whom we honour and worship." The governor granted their request, and excusing himself by the necessity he lay under of complying with his orders, condemned them both to lose their heads. The martyrs expressed their gratitude, and said: "May peace be with you, O most clement judge." They walked to the place of execution joyful, and praising God as they went. Nicander was followed by his wife Daria, with his child, whom Papinian, brother to the martyr, St. Pasicrates, carried in his arms. Mercian's wife, differing much from the former, and his other relations, followed him, weeping and howling in excess of grief. She in particular did all that in her lay to overcome his resolution, and for that purpose often showed him his little child, the fruit of their marriage: and continually pulled and held him back, till he having rebuked her, desired Zoticus, a zealous Christian to keep her behind. At the place of execution he called for her, and embracing his son and looking up to heaven, said: "Lord, all-powerful God, take this child into thy special protection." Then with a check to his wife for her base cowardice, he bade her go away in peace, because she could not have the courage to see him die. The wife of Nicander continued by his side, exhorting him to constancy and joy. "Be of good heart, my lord," said she, "ten years have I lived at home from you, never ceasing to pray that I might see you again.

Now am I favoured with that comfort, and I behold you going to glory, and myself made the wife of a martyr. Give to God that testimony you owe to his holy truth, that you may also deliver me from eternal death;" meaning, that by his sufferings and prayers he might obtain mercy for her. The executioner having bound their eyes with their handkerchiefs, struck off their heads on the 17th of June.

St. Botolph of Ikanhoe


Born to a Christian Saxon noble family. Brother of Saint Adolph of Utrecht. Educated with his brother at the monastery of Cnobersburg (Burgh Castle), Suffolk under the direction of its founder, Saint Fursej. When Mercian forces under King Penda invaded the region, the boys were sent to study at the monastery at Bosanham, Sussex. He became a Benedictine monk at Farmoutiere-en-Brie, Gaul (modern northeastern France), and was sent back to the British Isles in 647 to establish the Benedictine Order there.

With the support of Saint Syre, Saint Aubierge, and their brother, King Anna of East Anglia, Botolph founded the monastery of Ikanhoe in East Anglia, declining the offer of a part of the royal estate, and settling for a wild, barren site that was removed from people, reported to be haunted by demons, and which would require endless work to sustain the monks. For many years it was believed that the area that grew up around it came to be called Botolph's Town, contracted to Botulphston, and later contracted to Boston in Lincolnshire, but recent reasearch has shown that the original site is another location. The Saxon Chronicle indicates that by 654 Botulph had attracted enough brother monks and hermits that work began on the monastery. Through hard work and faith, the monastery grew in population: the monks built several structures, turned large areas of marsh and scrub into productive farming and grazing lands, and dispelled the people's fears of demons. Botolph served as spiritual director for Saint Ceolfriith, and worked as a travelling missionary through rough, bandit-plagued areas of East Anglia, Kent and Sussex. His legacy continued for centuries in the strength of the Benedictine movement in the Isles, and in the dozens of churches named for him, many of them built at city gates to serve as safe-haven for travellers in times when robbers roamed the roads, and many in port or river towns.


Born: c.610 in East Anglia (part of modern England) Died: • 17 June 680 of natural causes following a lengthy illness• he died while being carried to chapel for compline services• buried at Ikanhoe• relics moved in 870 to keep them from being destroyed by invading Danes • relics transferred to Grundisburgh in 983• relics later distributed to monasteries at Thornery, Westminster, and Edmundsburg, Suffolk• tradition says that for safety the cask of relics destined for Edmundsburg were taken there in the middle of the night, but the travellers were guided by a light that hovered above the relics' new shrine• processions of the relics through Edmundsburgh has ended droughts there

Patronage : • agricultural workers, farm workers, farmers• sailors, mariners, watermen• travellers• 7 cities

St. Botulph of Ikanhoe



Bl. Pierre-Joseph Cassant



Bl. Pierre-Joseph Cassant

A pious youth, Pierre-Joseph early felt a call to the priesthood, but after months of tutoring by his parish priest, it was obvious that Pierre-Joseph would not be able to master diocesan seminary studies. Instead, on 5 December 1894 he was sent to the Abbey of Sainte-Marie-du-Désert where the studies were simpler since there were no pastoral responsibilities, but where it was still an academic struggle. Benedictine Cisterian Trappist monk, taking the name Marie-Joseph. Member of the Association of Victim Souls. Ordained on 12 October 1902 after eight years of study: he lived nine months as a priest. Having developed tuberculosis, his health was already failing by the time of his ordination. He was sent home to his family for seven weeks to rest, but continued to decline and asked to return to the abbey where he spent his remaining time working in the infirmary.

Born: 6 March 1894 in Casseneuil, Lot-et-Garonne, France as Pierre-Joseph Cassant Died : 17 June 1903 in Abbey of Sainte-Marie-du-Désert, Lévignac, Haute Garonne, France of tuberculosis

Beatified: 3 October 2004 by Pope John Paul II Canonized : over 2200 people from 30 countries claim to have received blessings thorough Blessed Jean's intercession

www.missionofjesus.com

Email: mojocounselor@gmail.com